

TRAPPINGS OF WOE.

PROPER MOURNING GARMENTS FOR WOMEN AND CHILDREN.

Little Ones Now Seldom Dressed in Black Except For Parents—Fashion's Latest Word on What is Correct For the Bereaved—Some Dainty Nightwear.

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NE of the saddest things in the world to me is to see a little child clad in mourning garments. It is a shadow over a young heart that should see only the sunny side of life.

Old age has its inevitable sorrow. Childhood ought to have only joy. But "into each life some rain must fall," and it is not exactly the province of the chronicler of modes to moralize.

As little ones sometimes do lose their parents, let us see what mourning they should wear. Small children are not usually put in mourning or any one except father or mother, though when the funeral is held in church they should wear black.

Little girls can wear plaid in black, gray and white, and have gowns made like that in the illustration, with th-yoke, upper sleeve and sash of lusterless silk.

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MOURNING FOR MOTHER AND CHILDREN.

The crape bonnet of this season resembles a shell in shape and fits close to the head. The veil is fastened to the back of this with plaited very closely and held by a dull jet buckle pin. It falls straight to the feet in the back.

The wearing of the widow's cap is not obligatory, and many ladies dislike to wear it as showing the exact nature of their bereavement.

For half mourning plaids, ombre-stuffs and brocaded wools can be worn, and lusterless silks, such as pongee, surah, armure and figured black and white in dia silks, are all suitable.

I notice among the cottons some lovely new effects in shaded stripes, gray and white and gray and black, which can be used for second mourning for home.

Some few ladies wear their mourning day and night and have black ribbons on their nightgowns, but the majority, who probably feel quite as deeply, do not go quite so far.

Speaking of nightgowns reminds me of some that were displayed in one of the most fashionable up town stores. They were made of the softest, finest florentine silk in the beautiful tints of the season, of which eucalyptus green is certainly the prettiest.

that is like nothing else but heaven and a baby's eyes.

The wash silks are daintier and finer than ever this season, and the weavers have managed to make them iridescent and as the same time in fast colors, and above all to give them the proper rustle.

Many ladies love the feel of silk undergarments, but the drawback has been that they could not be washed without destroying their beauty. Now they are as easily washed as a piece of muslin and look as well after as before washing.

What the reason is I do not know, but I know it is a fact that all kinds of silk fabrics, including velvets, are cheaper than they ever were before.

The first woman admitted to the practice of law in California was Mrs. Clara S. Foltz, often called "The Portia of the Pacific."

She was born in Indiana in 1849, became a schoolteacher at the age of 14, was married a year later and removed to the Pacific coast. When only 20 years old, she was left with five children to support, having nothing but her hands and strong will power as a resource.

Mrs. Foltz applied herself to the study of law and was the author of the bill amending the constitution of the state so that women could practice in the courts.

Mrs. Foltz was admitted to practice in the supreme court Dec. 6, 1879. She has handsome offices in San Francisco and does a large and lucrative business.

CLARA S. FOLTZ.

"I really do not see," said the woman who finds fault, "why some country people need use such dreadful stationery. I advertised for country board the other day, and of the 20 answers I received just one was written on decent paper, and all the ink was either bright blue or pale brown."

"But you forget how much more good stationery costs and how hard it is to get it in country stores."

"I don't mean fashionable, you know I don't care whether people write to me on smooth paper when rough is the fashion or use long envelopes instead of square, but the difference in price between this coarse, flimsy stuff and tolerably decent paper is very little, and here are a couple on hideous pink paper, with wreaths of flowers on them which must have been quite expensive! And why isn't the ink black? Five cents' worth of the best—say 10 cents, country price—would last some of these families a year, and they ought to know that it makes a better impression on possible boarders."

In every household the amount of material, thread and needles consumed would alarm the economist. The scraps and threads are sold for a few cents to the ragman. We can readily presume that many a woman has gazed wistfully at those fresh, shapely bits of wood—empty spools—wondering what their usefulness might be.

I have seen a most elaborate construction made from the spools saved from several seasons over a brass portiere pole in a hallway. The pattern was a foot deep and appeared as shown in the illustration. Where the lines crossed a glass jewel of rich coloring had been inserted. The whole was firmly held together by a frame of laths, which exactly fitted the space the fretwork occupied.

Let women's clubs stop discussing woman as a wife and mother. It is time the old maids had their whack now.

TREND OF THEOLOGY.

VIEWS OF PROMINENT NEW YORK AND BROOKLYN CLERGYMEN.

Rev. Dr. Rainsford Speaks of Episcopal Elasticity—Rev. Thomas Dixon Hopes for Dr. Talmage's Cheery Ideas—Dr. Parkhurst on Christian Sentiment.

[Special Correspondence.]

NEW YORK, March 2.—"The nineteenth century is drawing to an end, but before its weary eyelids are closed in death it bids fair to witness the beginning of a mighty struggle in the religious world—a struggle the issue of which means, in the judgment of many, either total shipwreck or a new life to Christianity. Heresy trials are the order of the day. Our great dailies vie with each other in serving up to their readers lengthy reports and exhaustive editorials upon church matters. The nations of the earth are agog. America was the battlefield of human liberty. It will also be the Waterloo of the coming contest. May the truth prevail." Such were the words uttered by an editor of a religious periodical at a recent semiprivate gathering held in this city.

To obtain the opinions of others upon this important subject the writer interviewed several prominent clergymen of different denominations.

Rev. W. S. Rainsford, D. D., rector of St. George's Episcopal church, New York, said in brief that the Protestant Episcopal church of America had for its basis of belief the Apostles' Creed, the Scriptures (Old and New Testament) and the liturgy. The Episcopal church was far more elastic than any other and did not force men to definitions. No modern scholar regarded the Bible as literally inspired. Such a conception could now only be entertained by the vulgar. The church had existed before the Bible and was distinctly historical. The Bible was the result of Christianity—not Christianity of the Bible. Christianity was a life, not a book, and he had yet to see a life that was not subject to the laws of evolution. Religion changed with the times and grew with the growth of men's minds.

Rev. Thomas Dixon, Jr., of the Twenty-third Street Baptist church, New York, insisted that a Christian clergyman was bound to believe in the actual divinity of Jesus, but admitted that there were without doubt historical, scientific and chronological errors in the Bible. But such errors, in his opinion, did not destroy its authority on moral law or deprive it of being a revelation from God. A century ago atheism was more rife among the educated than today. Infidel France was drifting back to belief once more. Christianity changed with the ages. It was a life and expanded with the life of the race. He accepted the miracles of Christ without hesitation.

Referring to the frequency of divorce, he attributed the fact to the inferior status given women. They were not allowed to earn as much as men and had to seek marriage in order to live. The result was disastrous. Ten women sought divorce to one man. Out of the whole number of divorces granted in this country an extremely large proportion was instituted by women. He believed we were approaching the tropics of civilization. The good were growing better, the evil were growing worse, but still the future looked promising.

Brooklyn, considered Christianity the mightiest influence on the earth today. The infidelity and sophistry of the age could not halt it a minute. All opposition to Christian religion he compared to a grasshopper in front of a Chicago limited express train. The modern criticism of the Bible would do it no harm. The so-called "broad minded" clergy and the scientists wasted their time trying to fight religion. He had not given 10 minutes in 10 years to the study of Biblical technicalities, but was content to know that kindness with a big K was the principle of the gospel. He thought none of the Christian denominations could be spared. Each one had its peculiar mission. The Baptist church emphasized the ceremony of baptism; the Episcopal presented the dignity, majesty and form of religion; the Methodist displayed spontaneity, heartiness and emotion, and the Presbyterian demonstrated that the decrees of God and the free will of man could exist together.

Most of the modern brain was Christian. John Milton died an intense believer. Hugh Miller was once an elder in Dr. Guthrie's church, Edinburgh. Right Hon. William E. Gladstone is an ardent Christian, as was also the late Cyrus W. Field of Atlantic cable fame. The doctor expressed his unqualified belief in a personal God, a personal devil, heaven and hell, as well as the literal inspiration of the Bible—otherwise he would consider himself a hypocrite. Christianity was not subject to any laws of evolution. Man's pedigree was from God, not from the brutes. If he thought the latter, he would live in a stable with his 4-footed kindred the rest of his days.

Rev. Charles H. Parkhurst, D. D., Madison Avenue Presbyterian church, New York, did not doubt the actual divinity of Christ. It was an essential doctrine which he accepted implicitly. The Bible was also the inspired word of God. He was convinced Christianity was holding its ground notwithstanding the recent scientific discoveries, but at the same time he could not shut his eyes to the infidelity existing among the educated classes. Cultured people were always inclined to be more skeptical than the uncultured. Christianity was a divine life and never changed, but Christian ideas would adjust themselves to meet the requirements of the times. The gospels could be read in a great many ways. Past passages in the Bible were always dangerous. The numerous Christian denominations made a great mistake by severally depending upon particular texts as their foundations instead of taking the entire Bible. The idea of God as portrayed in the Scriptures with human form, seated upon

a great white throne, was purely figurative. But pantheism was inconsistent with the Christian sentiment. He conceived God as imminent in nature and the divinity as working itself out in matter through man. This did not mean evolution of God, because there could be no development in that which constituted the supreme energy. As he believed in a deity, so did he believe in a hell as a place of punishment. The true meaning of man's suffering on earth was difficult of comprehension, but he compared it to the chastisement of a child by its parents, who inflicted pain not from malice, but from love. The existence of sin he considered the sine qua non of salvation. True excellence of character was obtained only by possessing the ability to perform both good and evil deeds, and in the face of temptation choosing the former. Mere machine righteousness was worthless.

The growth of secret benevolent societies he attributed to Christian influence. Before Christ it was rare to find a man who loved his neighbor as himself. He did not think the Freemasons fostered infidelity. He was not a Mason himself, but looked upon the members of that order as mostly goodmen and good citizens. People were not growing pessimistic, but were broader in their views now and more full of hope. Notwithstanding, he had to admit that such views were on the increase. This was due to the spread of materialism. He considered it unjust to brand every suicide with insanity. A perfectly sane man, tired of life and having no belief in an immortality, could commit self destruction while in full possession of his mental faculties. He would also hesitate to condemn a suicide who had suffered from an incurable disease and had become a burden to himself and his friends. He refused to discuss the Briggs heresy trial.

Rev. Lyman Abbott, D. D., Plymouth Congregational church, Brooklyn, when interviewed said we lived in a time of religious ferment which could not be checked. The new wine would have to be put into new bottles. Spiritual experience must find a new expression in each succeeding age. He believed the laws of evolution were universal. Pagan ceremonies existed in Christianity and would continue to do so until eliminated by civilization. Truth could not be crystallized into a creed or dogma. It must evolve with the centuries. The Bible was inspired and was a Divine revelation, inasmuch as it made men think, progress and improve. It, however, contained many inaccuracies of statement. There was danger in skepticism, but greater danger in making believe to believe. God would condemn hypocrisy, but not honest doubt.

Our newspapers gave the life of the American people, but were full of errors. The Bible gave the life of the Hebrew nation and was also full of errors. The Ten Commandments did not embody the final moral code; neither was the Bible an infallible standard of truth. The new theology accepted the resurrection of Christ as a sufficiently authenticated fact, but repudiated the legend of Jonah and the great fish.

Right Rev. Bishop Potter declined to answer any theological questions. He said one of the marked features of the day was the important place religious matters occupied in the public press. Reasons of policy, he added, demanded his silence.

A MOHAMMEDAN MISSIONARY.

An American Consul Comes Home to Proselyte the Country.

[Special Correspondence.]

NEW YORK, March 2.—Ex-Consul Alexander Webb, who has returned from India to the United States with the intention of converting his fellow countrymen to Mohammedanism, finds that one follower of the prophet has been ahead of him in this undertaking. There came to the United States some years ago a handsome coffee colored man with jet hair, beaklike black eyes, a fine straight nose, well cut, thin lips, and altogether an air of enterprise and distinction. He was by religion a Mohammedan; by race doubtless something not easily defined. He professed to be an herb doctor, but he had been made a priest of his own religion, and upon settling in New York, after seeing some parts of the west, he practiced medicine for a living and exercised priestly functions for himself and for such Mohammedans as came to town.

While living in New York he married a plump, round faced, black-eyed American girl. She was of Christian parentage, but before their oldest boy, Ali, a stout little heathen, was 4 years old she had embraced the faith of her husband.

The husband and wife, Ali and his baby brother lived together in two rooms of a small brick dwelling in Elizabeth street. The neighbors in that region are so accustomed to strangely yoked pairs and various nationalities that the contrast between husband and wife attracted no special attention. The "doctor" spoke perfect English, with no accent and no grammatical slips. When Barnum's Mohammedans came to New York, the doctor went through a religious service for their edification. He also slew for them the animals from which they obtained their meat. He did this at all times for himself and family, as no Mohammedan may eat the flesh of any creature slain by Christian hands.

At ordinary times the doctor dressed in comfortable though somewhat shabby American clothes, but when about to perform the priestly office he donned the Mohammedan dress. In this attire he had himself photographed, and to please occasional visitors he got into toggery. To see him put on his turban was a revelation. He kept it, a long, somewhat narrow strip of fine, white cotton, in a bureau drawer. Taking it out, he would clap one end on top of his head, and holding it there with one hand he would with incredible rapidity wind the cotton into the complicated knot of the oriental turban. The whole thing was done in a few seconds and the loose end so tucked into the folds that the whole thing held together not only upon the head, but even when removed.

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